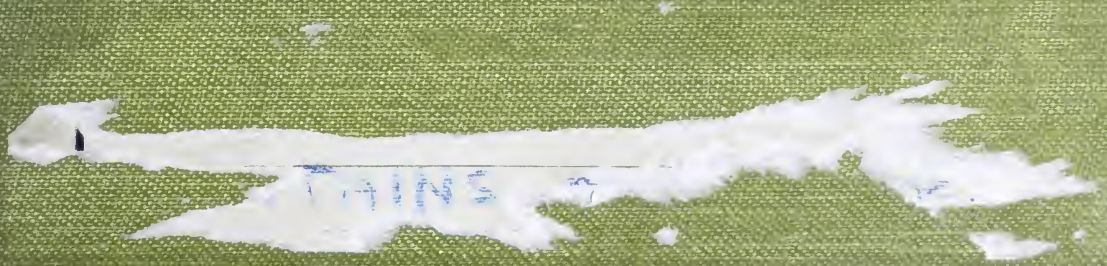
The CHRONICLE of the LONDON MISSIONARY SOCIETY

1926



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FEBRUARY, 1926 PRICE TWOPENCE

The CHRONICLE of the London Missionary Society

"For the Healing of the Nations." *A missionary doctor, dresser and patient in North India*

L.M.S. MEDICAL MISSIONS WEEK, FEBRUARY 14—21

4700

:: ANNOUNCEMENTS ::

THE REGISTER

Arrival

Miss A. A. Grierson, from Coimbatore, South India, December 9th.

Departures

Miss F. E. Reynolds, returning to Changchow, China, via Canada and Manila, per s.s. *Montrose*, December 18th.

Miss F. H. Gilbert (late of Almora), transferred to Serowe, South Africa, per s.s. *Arundel Castle*, December 24th.

Mrs. Evan Rees, B.A., returning to Calcutta, North India, per s.s. *Kaisar-i-Hind*, January 1st.

Miss M. E. Marten, returning to Wuchang, Central China ; and Dr. Frank R. Ashton appointed to Hong Kong, per s.s. *Mantua*, January 1st.

Miss S. J. Ellis, B.A., B.D., appointed to Papua, per s.s. *Cathay*, January 1st.

Births

NEWELL.—On November 7th, at Erode, to Rev. H. W. and Mrs. Newell, of Coimbatore, South India, a son (Kenneth Wyatt).

JONES.—On October 30th, at Mandritsara, Madagascar, to Rev. J. T. and Mrs. Jones, a son.

BLACK.—On December 4th, at Shanghai, to Mr. and Mrs. Adam Black, a daughter (Margaret Kirkcaldy).

Deaths

WHITMEE.—On December 10th, at Barnet, the Rev. Samuel James Whitmee, F.R.G.S., missionary in Samoa 1863–77, 1891–94, aged 87.

MARTIN.—On December 30th, at Golders Green, Mary, wife of the Rev. G. Currie Martin, formerly a Foreign Secretary of the L.M.S.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Chesterfield.	Whittington Moor.	Miss H. M. Wagstaffe.
Islington.	Barbican.	Mr. H. Varney.
Maidstone.	Snodland.	Mrs. Shrewsbury.

Business Men's Luncheons

These are held in the Memorial Hall, from 1 to 2 p.m. prompt, and all City men who are interested are welcome.

WEDNESDAY, FEBRUARY 3rd.—Speaker : Commander B. T. Coote (Camp Chief of the Duke of York's Camp). Subject : " Recreation and World-Christianity."

WEDNESDAY, FEBRUARY 17th.—Speaker : Rt. Hon. Sir Thos. Inskip, C.B.E., K.C., M.P. (Solicitor-General). Subject : " A Christian Empire."

Printed list of the luncheons can be obtained from Rev. S. J. Cowdy, 48, Broadway, S.W.1.

Monthly Prayer Meeting

The Monthly Prayer Meeting will be held at the Mission House on Friday, February 19th, at 5.30 p.m. Mr. T. A. Mitchell will preside.

Easter at Cambridge

Friends from London and the Home Counties who desire to attend the Easter School, at Homerton College, from April 1st to 6th, are urged to send in their application forms at once to Mr. T. A. Mitchell, c/o L.M.S., 48, Broadway, Westminster, S.W.1, from whom all particulars may be obtained. The inclusive charge is £2 2s., and the membership of the School is limited to 100.

The special topic is " India," and the speakers include Mr. Shoran Singha, B.A., Mr. R. A. Hickling, Miss L. Stanyon, B.A., and Rev. J. Allardyce. The Presidents are Rev. J. Alfred Kaye (of New Court, Tollington Park) and Mrs. H. M. Chaffey, M.A.

Churches and Groups are asked to consider the possibility of sending their own appointed delegates.

Luncheons for Business Women

In the Junior Hall, Westminster Chapel, Buckingham Gate, S.W.1. 1 to 2 p.m. prompt. Charge for Luncheon, 1s. 6d.

Wednesday, February 17th, 1926. Subject : " Some Industrial Conditions in China." Speaker : Dame Adelaide Anderson, D.B.E. Chairman : Lady Albert Spicer.

Wants Department

The Rev. Gavin Smith, Tiger Kloof Native Institution, would be grateful for about nine copies each of the following books for the use of native students :—" Old Testament History " (Bennett). " Century " Handbooks (Bible). " Genesis " (Bennett). " Century Bible." " Luke " (Adeney). " A Short History of our Religion " (Somervell), Bell & Sons. " Outlines of Christian Theology " (Clarke). " Elementary Lessons in Logic " (Jevons). " Our Bodies and How they Work " (Elsie Chubb), Longmans, Green & Co.

The Rev. and Mrs. C. Beharell, of Niue, wish to thank the members of the Rev. Lionel Fletcher's Bible Class in Auckland, N.Z., for the gift of a Roneo Duplicator.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1, before sending gifts.

Swanwick This Year

SWANWICK, 14TH–20TH AUGUST, 1926.—" The Church and the Kingdom." Chairmen, Stanley Toms, Esq., and Miss Muriel Wills.

Conference fee £2 12s. 6d., plus registration fee of 2s. 6d.

CAMPAIGN OFFICERS' CONFERENCE, SEPTEMBER 10TH-14TH.—Fee £2, including 7s. 6d. registration.

Registration forms will be issued in March.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1 ; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank cans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society FEBRUARY, 1926

The Doctor who swallowed the Flukes

A story of an American in China

THERE is a very tiny parasite, called a fluke, which causes much illness and many deaths in China. It makes its home in the intestines. But how does it arrive there ? In what kind of food do the Chinese meet with this very small enemy ?

These were questions which Dr. C. H. Barlow, an American doctor-missionary, was asking in his station. (The story is told in the *Missionary Review of the World*, an American paper.) This doctor saw the poor Chinese suffering from the disease ; he could cure those who came his way. But in China there are not many hospitals, and there were hundreds of thousands who could not come to his or to any hospital. If these were to be cured someone must trace the parasite to its earlier home. Someone must tell them what they must not eat. But to discover this there was needed not only patients, but a laboratory such as could not be provided at Shaohsing.

Somehow he had to get over to America some of the full-grown live flukes. Then why not take a Chinese who was sick, with these germs inside him? There was one good reason ; the laws of America would not let him take the germs in the body of a sick Chinese. This is what he did ; it can be told in his own words :

"One Sunday morning, when most of the assistants were at the church service, I took thirty-two of the flukes from the body of a patient in the hospital, put them into a tumbler, locked my office door and drank them down."

He told no one what he had done ; but as soon as he could, he boarded a ship and came to America. There, in the Johns Hopkins University—one of the great medical schools of the world—he told the doctors what he had done. They gladly helped him to rid his body of the flukes and to study them. As a matter of fact only one survived ; and Dr. Barlow slept and ate in the laboratory lest anything should go wrong with it. But all went well, and Dr. Barlow prepared to go back to China. He had with him a suit-case jammed with bottles and jars filled with live and dead flukes, for the one fluke which was left soon became a great host ; and there were also millions of eggs of the parasites.

In his old station, when he arrived with his suit-case, he tried one kind of food after

A sacred tree in North China before which gifts and prayers for healing are offered

another to see which were affected by the germs of the parasite. All but one took no notice of it. That one was a kind of land-snail which the Chinese eat freely.

This seemed the answer. But one more danger the brave doctor had to run. There were two kinds of dangerous life in that snail; one was the germ of the disease which he was tracking, and he was not sure which was which. To solve it he swallowed number one and ran the risk. Of course he might have found that unknown one fatal; but it was not so. The snail was proved to be the food which harboured the fluke and passed it on to the Chinese.

Dr. Barlow has told the story for his medical friends; and more than that, he has taught his Chinese friends what to avoid if they wished to escape the disease.

Someone asked him why he did such things and ran such risks. He quoted his favourite text: "My Father worketh hitherto and I work." *And I work.* That is the spirit of the true doctor who, like C. Heman Barlow, thinks of heaven as a place where there are things to do. E. S.

L.M.S. Medical Missions — Last Year's Record

IN ONE YEAR 346,000 MEN, WOMEN AND CHILDREN HAVE RECEIVED TREATMENT IN OUR 42 HOSPITALS AND LEPER ASYLUMS.

STATIONS.	Fully Qualified Medical Missionaries.		No. of Mission-ary Nurses.	Indian and Chinese Doctors.		No. of Hospitals, including Leper Asylums.	No. of Beds.	No. of In-patients.	No. of Out-patients.
	M.	W.		M.	W.				
NORTH INDIA—									
Jiaganj	..	1	1	..	..	1	15	173	9,738
Kachwa	1	..	..	..	..	1	60	519	19,512
Almora	..	..	..	1	1	1	20	68	2,534
SOUTH INDIA—									
Jammalamadugu	1	..	1	4	..	3	82	1,133	24,047
Erode	..	2	1	..	..	1	32	450	4,250
Chikka Ballapura	1	..	1	2	..	1	60	998	9,728
TRAVANCORE—									
Neyoor	2	..	1	16	..	11	256	3,643	116,416
CHINA—									
Hong Kong	2	1	2	2	..	3	120	1,712	13,504
Hweian	1	..	..	..	..	1	60	400	2,900
Shanghai	4	2	6	5	1	2	180	3,183	49,596
Hankow	1	1	3	2	1	2	100	1,214	17,513
Wuchang	..	1	1	1	..	1	122	1,768	16,358
Siaokan	1	..	1	1	..	1	70	1,013	6,780
Tsaoshih	1	..	..	1	..	1	45	806	5,291
Tientsin	2	..	1	1	..	1	38	767	16,791
Siaochang	2	..	1	1	..	1	65	546	4,543
Tsangchow	1	..	..	1	..	2	87	506	2,606
Peking	..	..	..	..	..	1	..	..	4,400
Tsinanfu	1	..	..	..	..	..	..	..	..
CENTRAL AFRICA—									
Kawimbe	..	..	..	..	..	1	..	20	..
Kafulwe	1	..	..	..	..	2	12	52	1,365
MADAGASCAR—									
Imerimandroso	..	..	1	..	..	..	..	..	..
PAPUA—									
Port Moresby	..	..	1	..	..	1	..	49	..
Totals	22	8	22	38	3	42	1,424	19,020	*327,872

* These paid 716,992 visits to the hospitals.

The gifts from patients and from other people in the mission field totalled over £32,000.

Siaokan (Central China)—The Press-gang

REV. WILSON H. GELLER writes: "Whenever the soldiers come or depart, there is a good deal of trouble through their impressing of men to carry for them. Not merely the coolies are taken, but anyone who is not a child or an infant of days is impressed into their service. Press-gangs enter the shops and take the assistants from behind the counters! A couple of weeks ago a youth who had been 'compelled to carry a mile' had carried on to the railway, but there they insisted that he board the train, and be ready to carry at the end of the journey. It so happened that he was to be married in three days' time, and all the arrangements were made, and the festivities ready. Naturally he was unwilling to depart on a journey to the unknown just then, so while the train was rumbling slowly along he made a bid for liberty and jumped! Before he could regain his feet the report of a revolver rang out, and he never rose again till his parents came and carried the corpse home. 'Martial law?'"

China—A Fahmy Memorial

THE Rev. C. G. Sparham writes: "In past years we have rejoiced that arrangements have been possible by which in at least three centres—Shanghai, Tientsin and Hong Kong—work is carried on on a co-operative basis as between the L.M.S. and the local subscribers. There is an indication that a similar system may be carried into the interior. In December, 1924, the chief official of the city and representatives of the Associated Guilds of Changchow, Fukien, met the leaders of the Synod and Missions, and expressed the hope that the L.M.S. would give a medical superintendent for a hospital for a hundred patients which they proposed to build. This hospital, among other things, will commemorate the thirty years of service rendered by Dr. Fahmy to the sick of the district. They undertake to meet all capital and current expenditure, and to have a strong Chinese staff. They desire that the Chinese Church, the L.M.S., and the Reformed Church of America Mission shall all have representatives on the Board of Management. They give full liberty for the carrying on of religious work in the wards, or in a Central Auditorium, which is to be called the Fahmy Hall. We welcome the invitation as marking a new step in the development of our work. In the new China, as we go forward, more and more we shall do good work if as missionaries we can help the Chinese to make their institutions efficient and truly Christian."

Tsangchow (North China)—Australia helps

A WONDERFUL development has taken place in the men's and women's hospitals. Up to about five years ago we had never had a matron or nurse to run these two hospitals. The doctors operated, a staff of men dressers went daily round the wards to do surgical dressings. Each patient had his or her own clothing and bedding (some of it indescribable!), and each patient had his or her own attendant (some relative), whose duty it was to cook food for the patient and attend to his wants generally, except the surgical dressing. Can you imagine the wards under those conditions—no hospital clothes or bedding; as many attendants as there were patients, each one preparing food at any time and anywhere? It is nothing less than a miracle that the doctors got through successfully the amount of work they did. But with the advent of our matron, a very capable Australian lady, things were gradually changed. Through the generous help of some of the Australian Churches, Miss Christiansen got a supply of ward linen and clothes, so that now we rejoice in sheets and fresh clothing for the patients. Next she raised money to build a central kitchen, so that there might be one place where patients' food could be cooked.

The latest hospital venture has been the training of Chinese nurses. In the men's hospital now there is one well-trained male nurse, and others are in training, while in the women's hospital there are three women being trained.

Tsaoshih (Central China)—Dr. Wu recovers

THE Tsaoshih station was raided by bandits in 1923, and the buildings set on fire. Dr. J. H. Paterson writes: "It was a great delight to watch the rapid reorganisation of the Hospital work. The influence of the Hospital and the confidence of the people have in no way been lessened, but rather increased by the upset of 1923.

"During the year two of the three burnt buildings in the Hospital have been replaced, the Men's Bible School has been repaired, Dr. Wu's new house completed, and a new foreign house built.

"For some weeks during the spring our hearts were heavy with sorrow over what seemed, humanly speaking, to be certainty of the death of Dr. Wu (our Chinese doctor), who for a long time lay unconscious. Our only joy in those dark days was the evidence of the esteem and love in which he is held, seen in the prayers for his recovery which ascended day and night from the whole district. A deep and lasting lesson came to me more than once, as I sat with Mrs. Wu at his bedside in that upper room of the Whitley building, and heard over the roofs the murmur of voices raised in prayer that came from where men, women and little children, from hospital and schools, from town and country, were gathered to intercede for him. To-day he is well and strong, and knowing full well from whence came his physical salvation, he is devoting himself more wholeheartedly than ever to the work of God."

Panic and Pain in China

(Extracts from letters from Tsinanfu Medical College, dated November)

AFTER being without a newspaper or letter for four days on account of military commandeering the railways, to-day has brought three daily papers from Peking. There is not much China news except a lot of contradictory statements. Both sides claim great victories. We sail on peacefully while you will be reading all sorts of horrors in the papers.

* * *

Dr. Shields was sent for to bring some wounded Russians to hospital. They were in trucks on straw and did not want to come, said they preferred to die where they were rather than go to a hospital. One was already dead. Their wounds had not been dressed for five days. They are white Russians, not red, and are only serving as soldiers to earn a living as they are refugees from Russia. Nine of the worst were put in motors to bring to hospital. Few were willing to help get them from railway truck to the car. Dr. S. left at 8 p.m. and was not home till 1.15 a.m. Our city gates were closed, and it took about half an hour to argue with the soldiers and show his pass and get them to fetch the key and open up. At 6.15 a.m. Dr. S. got up to fetch the other thirty-six. He made all sorts of arrangements, and when he got to the station—no one knew where the train had gone! That is China. The people still are scared out of their wits.

* * *

The governor's veterinary man dreamt that Chang killed him, and he woke in terror, bumped his head, cut his throat with a knife and his chest with scissors, and was brought to hospital. He wants to die, but seems to be recovering. He has been in for days, but I spoke to him to-day for the first time. I lent him a tract by Dr. John, "Tale of Two Brothers." I did not talk to him. My hospital visits are most interesting. In the Women's Ward I rush in to see a girl of nineteen, very poor. She was looking at her brother's gun, and it went off and shot her in the stomach. One day last week she spied me in the ward and called me, and clutched my hand and said, "I like you; come and sit by me." I take her a flower or a picture. To-day she made me massage her chest and forehead. She lay there groaning in distress and agony. I scarcely hope to see her to-morrow.

* * *

There is a ward full of wounded Russians. One can speak English. I asked him why he left Russia, and he said no one could be there unless they were Bolshevik. One patient is a Post Office clerk who speaks English. I offered to lend him Bunyan's "Holy War," and found out that he is anti-foreign and anti-Christian. He says there is no God, and that Christianity has done no good in China. He read the Life of Livingstone to please me, but did not like it. He says Africa has not belonged to the Africans since Livingstone's day. I lent "Black Rock" to him, but now he finds it is not a true story, he won't finish it.

CHRIST'S METHODS

Love in Action

By A. C. Price, M.B., Ch.B., of China

Dr. A. C. Price

4575

THERE are two attitudes towards medical missions which one comes across frequently. Medical missions make an appeal to the imagination and to human sympathy which is, I think, effective among a wider class of people than that of any other branch of missionary work. I have often met people who have no use for missions and missionaries in general, but they make an exception in favour of medical missions. The tale of suffering has touched their hearts. But do they realise that our patients have minds and souls as well as bodies? that they are human beings like ourselves, and need religion and education, as well as food and medicine?

The second attitude is confined to some of the members of our churches. These good people lay such a stress on the evangelistic results of medical mission work that one wonders if they have any interest in the physical side at all. They want to know the number of Church members whose conversion can be directly attributed to the work done in our hospitals. There is no doubt about their sincerity and zeal, but one is left doubting whether they are not running the risk of forgetting the physical side which appeared to be all that the other type of people recognised. Is the appeal of human suffering to have less effect on professing Christians in our churches than on people outside? Surely Christians cannot hesitate to give help to the physical need, out of their love for these their brothers.

Did Christ ever fail to respond to any human need—spiritual, mental or physical? Did He ever fail to touch the higher side of the natures of the people whose physical ills He cured? Did He ever forget the bodies of the multitudes who thronged to hear His teaching?

In our mission work we attempt to show Christ to the world, and we imitate His methods, and therefore our work is so organised that different branches are specially adapted for dealing with the different sides of human nature. Christ preached to the souls of men, taught them and healed their diseases. We have our directly evangelistic work, our educational, and our medical. If we follow Christ's methods—and we are impelled to do so, not only by our love for Him, but also because experience has taught us that they are essentially suited to human nature—we cannot leave out any of these branches, or deny any one of them an importance in working for the salvation of the world without which the effect of the others is lessened.

Surely the first essential in a right attitude towards medical missions is that they should be regarded as an expression of the sympathy of the Christian Church going out spontaneously to all human suffering. We should respond as readily to suffering as Christ did, and without imposing any conditions on our patients except that they should be prepared to make the trial of trusting us, just as Christ only required that those whom He healed should be ready to have faith in Him. I am not attempting to belittle the preaching done in our hospitals. There is plenty of opportunity in any hospital for the evangelistic work. Our object should be to make sure that every patient coming to the hospital hears the Gospel message. But, after all, the best method of preaching, and one without which all other methods fail, is the helping and the healing of the patients. That is preaching in a language that even the dullest can understand; indeed, can any sick man fully understand the Gospel if all care for his body is left out of account? If the medical work is done in the spirit of love it can never fail to reach the souls of the patients, just as Christ never failed to heal the souls as well as the bodies of men. One may not be able to compile statistics, but it is impossible to doubt that the love shown in practice is having its effect.

A right attitude towards medical missions also involves an understanding of their practical problems. If the best medical mission work is done by the actual medical treatment of the patients, then it follows that no effort should be spared to make that treatment as good as possible. Modern

medicine has not solved all the problems of disease, but have our hospitals got as far as being able to put into practice all it has achieved? How are they equipped and staffed? Are we paying as much attention to these things as we pay, say, to the training and equipment of an evangelistic missionary? The Spirit of Christ which we are trying to show to these people is expressed in the results achieved by the intensely practical methods of medicine. Are we hindering the revelation of that Spirit by not giving our hospitals all the opportunities for healing disease that our modern knowledge can procure? If any hospital can have more of a claim to being well equipped and staffed than another, surely it is a mission hospital. In our study circles and other organisations do we ever consider medical mission work from the point of view of its professional efficiency?

But there is another argument for efficiency, which applies, I believe, to all the countries of the East, and certainly to China. We are not only attempting to do medical work. We are also setting an example. Western medicine has not yet been accepted by the vast majority of the people in China, who still cling to their ancient methods, which are very like those of European medicine in the Middle Ages. The greater number of medical schools and hospitals practising Western methods are worked by missionary societies. We cannot hope ever to send out sufficient Western doctors and nurses for China, or even to train a sufficient number of Chinese, but we can set an example. We can show them how we think hospitals and medical schools should be run. Are we going to set a bad example by having a low standard of medical efficiency? We have the opportunity of setting a high medical standard for China. We also have the opportunity of taking a large share in the training of the Chinese medical and nursing professions of the future, and of giving them our ideals of Christian love and service.

Samuel James Whitmee

A Pacific Pioneer

REV. S. J. WHITMEE, F.R.G.S., one of the oldest surviving missionaries of the London Missionary Society, passed peacefully away at the age of 87 on December 10th in a nursing home at Barnet. A member of Bunyan Meeting, Bedford, he was appointed to the Samoan mission as long ago as 1863, rendering varied and valuable service for the next fifteen years. In 1870 he paid a visit of supervision to the Ellice and Tokelau islands, and was the means of opening up missionary work in the Southern Gilberts—one of the romances of L.M.S. pioneering in the Pacific. After holding pastorates at York Street Church, Dublin, and Arley Chapel, Bristol, he returned to Samoa in 1891, at the request of the L.M.S. directors, to take charge of the work among the white residents of Apia and also to co-operate in a special mission among the native churches. He became a friend of R. L. Stevenson, giving him lessons in the Samoan language. He loved to relate how he had received notes of apology for absence from the tuition-hour, signed, "Your hopeless pupil, R. L. S.," and "Your unfruitful pupil, Tusitala."

Mr. Whitmee returned to England in 1894, and frequently rendered deputation service to the Society whose interests he had so much at heart. He was twice married, first to Mary Jane Cousins, sister of Rev. William E. Cousins, and of the Rev. George Cousins. His second wife was daughter of Dr. George Turner, one of the founders of the well-known Malua Institution for the training of Samoan pastors and missionaries.

The late Rev. S. J. Whitmee **Rev. G. H. Eastman**
The Pioneer in the Gilberts and a present successor.

4706

Boys' Brigades and Our Medical Work

These Twenty-five Years

STARTLING things greet the eye of the reader of reports sometimes. There is romance even in lists of subscriptions if we only knew it.

You turn for instance to the list of contributions at the end of the Annual Report of the L.M.S. and on the second page this column of figures appears. What does it mean?

BOYS' BRIGADE AND L.M.S.

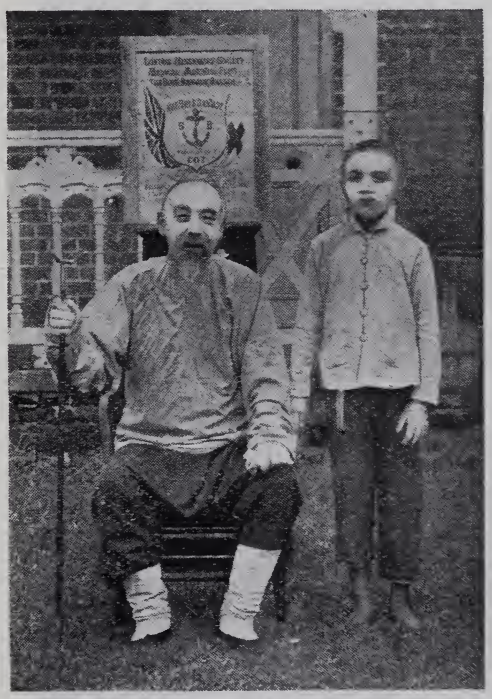
Hon. Sec., Mr. A. J. Ridge (New Barnet).

	£	s.	d.
12th Northampton (*For Kwato.*) ..	1	14	0
6th Manchester (*Leper Work, Almora.*)	1	6	0
9th do. „ „ „	1	5	0
14th do. „ „ „	1	5	0
2nd Thames Valley (*For Kachwa.*)	11	1	0
9th do. do. „ „	10	0	0
13th do. do. „ „	2	2	0
1st New Barnet (*Hankow & Hwangpei*)	15	0	0
22nd London (*For Bangalore.*).....	4	0	9
16th Oldham (*For Coimbatore.*)	1	10	0
94th London (*For Gooty.*)	15	0	0
22nd Liverpool (*For Nagercoil.*).....3	0	0	
44th do. „ „	3	12	6
104th London „ „	12	0	0
1st Enfield (*For four fields.*).....	33	0	0
1st Barnet (*For Jammalamadugu.*)..	3	0	0
3rd Enfield „ „ ..	5	0	0
1st Northampton „ ..	7	18	2
1st Romford „ ..	2	0	0
13th Liverpool (*For Hwangpei.*) ..	3	0	0
9th Oldham „ „ ..	1	10	0
1st Mid-Suffolk (*For Jammalamadugu and Peking.*)	11	0	10
1st Bristol (*For Amoy.*)	5	0	0
5th Mid-Suffolk (*For Hankow.*)	3	0	0
14th London (*For Wuchang.*).....	6	0	0
10th Brighton (*For Peking.*)	4	8	5
15th do. „ „	2	8	0
3rd Cardiff „ „	1	1	0
2nd Mid-Suffolk „ „	4	0	0
4th Bolton „ „	0	10	6
3rd Brighton (*For Siaokan.*)	10	0	0
54th London „ „	8	8	0
West Kent Batt. „	5	0	0
1st Brentwood (*Peking & Madagascar*)	10	0	0
3rd Oldham (*For Kawimbe.*).....	5	0	0
	£214	1	2

These are various Boys' Brigade companies and the places to which they have sent their generous annual gifts. Mostly they go to the support of a cot in a missionary hospital.

These figures have many a story behind them. First, they speak of the splendid service of Mr. A. J. Ridge who has inspired and secretaried the work for twenty-five years—it began in 1900.

Then the figures speak of many links of friendship between the members of Boys' Brigades and people of strange names living in far-off countries, people who have come back from the gates of death to new life, while lying in one of the Boys' Brigade cots. Over the head of each cot hangs the Boys' Brigade device.



West Kent Boys' Brigade patients in Siao Kan hospital. Grandfather is 70, grandson 15. The placard behind them usually hangs over the head of the cot which the B.B. pays for.

4434

The patient wants to know what it means, and thus the device becomes a strand in the rope of friendship. The B.B. companies in Britain help foreign boys in other ways too. Recently the 4th and 60th London Companies helped some young Africans to start the 1st Molepolole Company under the Rev. J. H. L. Burns, of the L.M.S. Mission in Bechuanaland. So the B.B. spreads and makes for Brotherhood.

Hospital Scenes in Hankow

1. Patients in Surgical Ward
2. A Nurse, her Baby Girl and the Son of a Dispenser
3. Girl Patients (Margaret Hospital, Hankow), winding bandages

L.M.S. Medical Miss

The Touch of

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.

INDIA

JIAGANJ :
Miss A. M. Hawker, M.B., B.S.
Miss F. Gifford, S.R.N.

KACHWA :
Robert J. Ashton, B.A., M.B., C.M.

JAMMALAMADUGU :
A. H. Driver, M.B., Ch.B.
Miss Florence A. Feare, S.R.N.
4 Indian Doctors.
Medical Evangelists : H. Devadas, J. Moses, I. Peter.

ERODE :
Miss H. M. Pollard, M.B., B.S.
Miss G. Dorothy Rice, M.R.C.S., L.R.C.P., B.S.
Miss Helen May, Nursing Sister.

CHIKKA BALLAPURA :
T. T. Thomson, M.B., Ch.B.
Miss V. Gillman Jones, S.R.N.
2 Indian Doctors.
Medical Evangelists : E. Rajaratnam, O. Shanthappa.

NEYOOR :
S. H. Pugh, M.B., Ch.B., F.R.C.S.
T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P.
Miss E. A. Hacker, Nursing Sister.
16 Indian Doctors.

ALMORA :
2 Indian Doctors.

CHINA

HONG KONG :
R. M. Gibson, M.D., F.R.C.S.
Frank P. Ashton, M.B., Ch.B.
Miss Annie Sydenham, M.R.C.S., L.R.C.P.
Miss Maud Ward, S.R.N.
Miss L. K. Rayner, Nursing Sister.
2 Chinese Doctors.

HWEIANHSIEN :
G. Reynolds Turner, M.B., Ch.B.

SHANGHAI :
C. J. Davenport, F.R.C.S.
H. Fowler, L.R.C.P. and S.
A. C. Price, M.B., Ch.B.
J. E. Dovey, M.B., Ch.B.
Miss A. E. Towers, M.B., Ch.B., M.R.C.S., L.R.C.P.
Miss J. P. Huggett, S.R.N.
Miss Nellie Foster, S.R.N.
Miss W. M. Gunn, S.R.N.
Miss Dora G. Clark, S.R.N.
Miss Acis Sharpe, S.R.N.

S.R.N. = State Registered Nurse.

ionaries and Nurses

Human Hands

Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

Miss D. Wyon, S.R.N.
Miss Dorothy E. Galbraith, M.R.C.S., L.R.C.P.
Miss Evelyn Haile, S.R.N.
6 Chinese Doctors.

HANKOW :
T. Gillison, M.B., C.M.
Miss H. M. Byles, M.B., B.S.
Miss E. Hope Bell, S.R.N.
Miss M. E. Marten, Nursing Sister.
Miss Carmen I. Sparkes, S.R.N.
3 Chinese Doctors.

WUCHANG :
Miss Ruth Massey, M.B., Ch.B.
Miss E. M. Haward, S.R.N.
1 Chinese Doctor.

SIAOKAN :
E. F. Wills, M.B., C.M.
Miss Mabel Marten, Nursing Sister.
1 Chinese Doctor.

TSAOHIH :
J. Lee H. Paterson, M.B., Ch.B.
1 Chinese Doctor.

TSINANFU UNION MEDICAL COLLEGE :
P. L. McAll, B.A., M.B., Ch.B.

TIENTSIN :
E. J. Stuckey, O.B.E., B.Sc., M.B., B.S.
F. J. Williams, M.B., B.S.
Miss A. R. Edmanson, Nursing Sister.
1 Chinese Doctor.

SIAOCHANG :
E. J. Peill, M.B., Ch.B., F.R.C.S.
J. H. Wright, M.B., Ch.B.
Miss A. L. Christiansen, Nursing Sister.
1 Chinese Doctor.

TSANGCHOW :
S. G. Peill, M.B., Ch.B.
1 Chinese Doctor.

MADAGASCAR

IMERIMANDROSO :
Miss M. Lochhead, S.R.N.

PAPUA

PORT MORESBY :
Miss G. M. Schinz, S.R.N.

CENTRAL AFRICA

MBERESHI :
H. E. Wareham, M.B., Ch.B.

Photos by Maud E. Martin

4. Hospital Bible Woman on a Country Journey
5. Making Clothes, Sheets, etc., for Patients
6. The result of Foot-binding

4698

LOVE'S MINISTRIES

"I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me."

THINKING IT OUT—No. II

By Edward Shillito

The man who will give to Medical but not to other Missions.
"Heal the sick, preach the good news."

I

"I AM quite willing to give something to Medical Missions. They do useful work. They are practical, and I can no more refuse to help them in India and China than I could refuse a subscription to my own hospital. I am all for sending doctors and nurses to the East and South, but I cannot see the use of sending preachers to disturb the minds of the Easterns. They have their own religion, and are quite as good in their lives, if not better, than we are." So speaks the Second Man, who read the notice *Think It Out,* posted in the vestibule of the church. He, too, began his thinking after this manner.

II

I am ready to support the sending of doctors to the East. Why should they be sent? Because there is disease and physical suffering in the East, and there is little provision made to deal with it. But *why* is there little provision made for the sick in the East? Because in the East, till recently, there was no scientific study of medicine available. That came earlier to Western lands than to the East. But why was it earlier in the West? That is a serious question to ask, since it goes to the roots of the matter. The widespread concern for the healing of human beings came into human society with Christ.

III

It arose historically out of the faith and compassion of the Christian people who had learned it from their Master.

Their compassion led them to take the sicknesses of others upon themselves; their faith led them to believe in a God Who was ready through human hands to heal the sicknesses. In Him there was Power at the service of Love. They had seen Him healing the sick in Galilee and Judæa. Through their offer of their own lives they gave Him the means of doing this once again. His touch had still its ancient power. From the impulse of Christian faith came the thought of the sacredness of each human life, and compassion for suffering, and the victory over the fatalism which accepts disease and will not fight it. The West is ahead of the East in its knowledge and practice of healing, not by accident, but because of the spiritual history of the West.

IV

But if in the West the Christian faith has done these things, why have not the great religions of the East—Hinduism, Buddhism, Confucianism, Islam—done the same things there? Let us grant that they are ancient religions with their roots deep in human life. We might expect them to do for the East what Christianity has done for the West. *Have they?* That they have not is clear from the fact that until Western healers went to the East there was little that could be called the practice of medicine. Outside the range of Western missions, medicine is still in its infancy. Compassion of course there must be wherever the human heart is found, but compassion in the East has found little practical expression. It has been paralysed by the power of fatalism. Things had to be; why, therefore, waste time upon any attempt to change them? And if there is suffering by plague or famine, whose business is it to fight against these things?

V

So far, then, this man had arrived at two main conclusions. Christianity had provided an impulse which roused men to fight disease in the spirit of compassion for every man, since for every man Christ had died.

Other religions in the East had not provided any such impulse. They had not set compassion in action; they had not taught that human energy must be enlisted to fight disease; therefore they had lacked the inspiration to discover the secrets of healing, and to plan the defeat of disease.

We send doctors and nurses to the East in the last resort because of a difference in our beliefs—because of something which Christianity has, and the old faiths of the East have not.

VI

"I believe in medical missions" involves, therefore, this position. "I believe that there is a lack in the East of something beautiful and gracious, and it is the duty of the Christian Church to carry that good gift. At the same time I believe that this gift is available for Western civilisation to give because of the Christian Gospel. I believe that healing is lacking in those other lands because of the want of the Christian Gospel."

To what does this amount but to a confession that in Christianity there is an interpretation of God and the universe which teaches man compassion for his fellows as no other religion teaches him, and to take up his place in the fight against disease, building up upon earth a society to which nature will be servant and no longer master. Given that thought of God, then the races of the East, not losing whatever was noble and of good report in their past, would come into a life of new hope and power and love. The truth of the Gospel would be itself the seed out of which an amazing harvest would spring.

VII

Can he separate medical from other missions? If he asks the medical men and women nurses, they will answer with one voice, "No! it is *the Love of Christ which constrains us.*" They will not separate themselves from their colleagues, for they know that in speech and in action, in the church and school and hospital, it is the same power that is at work—the same God is being revealed. The doctors, the teachers, the evangelists work as a team.

To carry medical missions without the Gospel out of which they spring is to carry a fruit to a people and not to give to them the seed out of which the fruit will grow. It is to carry a result without providing the cause. In other words, it is to do a limited work for the sufferers without attempting to reduce the supply of sufferers. It is to do things for the Chinese and Indians without showing them how they can do these things for themselves.

VIII

There is no reason why medical men should go from this country to China till the end of time. China may organise its own medical service; it has made a beginning already. But first its people must learn the spiritual faith which alone can inspire and sustain a work like this. The Gospel gives the motive and the values needed for human life. To carry that Gospel is an essential part of the provision of medical aid. *How* they can be healed science will show. But *why* they should be healed something else must reveal. It is not only science that is needed to defeat disease in the East; it is the faith that will show to the East a God Who takes sides, Who calls His servants to fight against all that defeats man's life, Who has set the seal of a sacred destiny upon every child of man.

If we begin with the Church we must reach the hospital. If we begin with the hospital we must pass into the Church. They are manifestations of One Eternal Gospel.

Dr. Pugh operating at Neyoor

4 5 W 6

"Swami, I can see"

A Visit to Chikka Ballapura Hospital

By Dora K. Lewis, of Bellary

JUST inside the entrance to the beautiful Wardlaw Thompson Memorial Hospital there is a life-sized photo of him whose name it commemorates. On another wall hangs the picture of Dr. John Winterbotham, who is lovingly remembered for his Christ-like life and consecrated service given to the people for eight years, when he was removed to higher service. His parents, Sir Wm. and Lady Winterbotham, have presented to the hospital in his memory a plant for generating electric light, and now the whole hospital is beautifully illuminated from dusk until 10 p.m.

On the third wall space is left for photos of Dr. T. V. and Mrs. Campbell, who for many years worked in this hospital, and who live on in the hearts of the people, and who will be long remembered for their love and skill.

Standing under these pictures surrounded by out-patients stood the present doctor in charge, Dr. T. T. Thomson, son of Dr. T. Thomson, of Neyoor, who laboured so devotedly for the L.M.S. in Travancore for many years. Beloved by all, his son follows in his steps. He is doing valuable work, assisted by Dr. Rajaratnam and his wife. We were shown over the hospital buildings by Miss Gilman Jones, the capable Nursing Superintendent, who is so keenly interested in her work. We were privileged to see a cataract operation performed by Dr. Thomson.

The patient, an old Hindu caste man, of about sixty-five years, was lying on the operation table, in the spotlessly clean tiled theatre, with its two large glass windows, making it beautifully light and airy. The old man was prepared for the operation, with gauze over his mouth, and cocaine had been dropped into the eye to deaden the pain.

The surgeon and his assistant also wore the gauze protectors over their mouths, to keep even the breath from coming into contact with the eye.

As the poor old man was very nervous, a dose of morphia was given him to quiet him, and the doctor talked to him in Telugu —his own language—telling him to be brave, and inspiring him with courage.

In a few minutes an amber-coloured bead-like substance was extracted ; there was a cry from the man, " Swami, I can see," then, with a quiet, reassuring reply from the doctor, the eye was quickly bandaged and all was over.

So skilfully and wonderfully was this delicate operation performed, we could but marvel, and it was done free of cost for this poor old man.

The removal of cataract in England and other places is a costly operation, and a good fee is often charged, but here the doctor's skill and powers are all at the disposal of the Indians, and so do all our medical missionaries get near, and are dear, to the hearts of the people, by alleviating their pain, healing their diseases, and in many ways manifesting the spirit of their Master. In the doctor's own words : " Many are the patients who have received physical relief and healing, and have heard of Jesus the Saviour and of Bible truths, while they have been with us."

" The kindly touch of Christian love has many times opened the eyes of wanderers to see Christ as Saviour." That the eyes of their understanding might be opened, and that all who enter the hospital might receive spiritual sight must be our earnest prayer.

" Kind thoughts and tender words and generous tasks,
These for His sorrowing ones the Master asks,
None are so poor but have some love to shower
On poorer than themselves, and this is power."

E. H. BICKERSTETH.

The voice from the table, "Swami, I can see"

4703

HERE AND THERE

"Dick" Sheppard as L.M.S. Preacher

REV. H. R. L. SHEPPARD, M.A., Vicar of St. Martin's-in-the-Fields, Trafalgar Square, has consented to preach the annual sermon for the London Missionary Society on Thursday, May 13th.

Broadcasting Mr. Butcher

ON Sunday evening, December 13th, the Rev. Ben T. Butcher, of Papua, spoke from the London Studio of the British Broadcasting Company, and held the incomparable audience thrilled for ten minutes as he spoke of the adventurous life he has been living among cannibal tribes. It is known that several donations to the funds of the L.M.S. ensued. Five guineas came from one who never goes to church.

Working together in Africa

IN the Kuruman district the Church of England clergy, the Bishop of Kimberley, the Inspector of Schools, and the Rev. A. E. Jennings (L.M.S.), have been getting together about the schools and the good news comes that they have agreed so well upon the principles of united work that a school is to be established near Kuruman which will be the result of this co-operation.

The Day of Prayer for Students

PEOPLE of many lands and of all sections of the Christian Church will join in the observance of the annual Day of Prayer for Students, which falls this year on February 21st, and we invite our readers to take their part. A copy of the Call to Prayer and other literature may be had free from the Student Christian Movement, Annandale, North End Road, London, N.W.11. It is encouraging to watch the steady growth of the World's Student Christian Federation. The membership now stands at 285,000 men and women in some 3,000 colleges all over the world. It takes very little imagination to realise something of the possibilities of such a Movement, and of course it influences thousands more who are not actually within its ranks. Readers of THE CHRONICLE will be interested to know that 2,500 former members of the British Movement are now at work under the various missionary societies.

A Missionary Banquet

ROCHESTER had a Missionary Banquet recently, and other places may like to know what it is.

Two hundred people sat down at tables arranged in the usual banquet order—top table and several long ones at right-angles to it, with the President and chief speakers at the top table facing the audience. The eatable part of the meal was limited to fruit, biscuits, cake, etc., for these and the flowers, lamps and decorations were only an accompaniment to the speeches. After the loyal toasts, speakers rose who called upon their hearers to pledge themselves to the well-being of China, India and other fields, in due turn. Another responded to each toast, and between them the speakers did much to increase interest in the people of those lands.

The collection was over £3. Commander Ratcliff, who sends us the above information, thinks that with due advertisement such banquets might easily result in a far larger collection. The method brings the facts of missions before some who might not otherwise hear of them.

Kawimbe

READERS of THE CHRONICLE will remember the reports that have been given from time to time of the work among lepers carried on in Central Africa by Mrs. Draper. By injection treatment, the sufferings of many lepers have been relieved and their sores healed, and it seems that in many cases permanent cures have been effected, though it is too early to say so with absolute certainty.

The total cost of this leper work at Kawimbe for 1924 was £33 17s., which was defrayed by private contributions and from a Government grant for medical work, and not from the funds of the L.M.S.

"We are particularly glad that the destruction of the hospital by fire has resulted in a corrugated iron roof upon that building, and we very much hope that in the near future grass roofs may give way to some material less likely to catch fire. The gleam from the new iron roof on the Hospital can be seen from many miles away."

The late Rev. E. S. Prout, M.A.

THE Rev. E. S. Prout, who passed away in November within a few months of reaching his ninetieth birthday, was the son of the Rev. Ebenezer Prout, Home Secretary of the Society from 1852 to 1865. He was baptized by John Williams, the martyr of Erromanga. Graduating M.A. at London University at the age of twenty-three, Mr. Prout entered the Congregational ministry through New College. He was a fine classical scholar, and in particular was an expert in New Testament Greek. His father began to teach him Greek, it is said, as soon as he could talk. He proved an efficient District Secretary, and after his retirement settled in Reading, where he continued almost till the end to help locally in such causes as that of the Bible Society (of which he had been a District Secretary), and the Missionary Society (of which he was a Director).

"Be Prepared"

ONE of the most frequent utterances in the Board Room of the L.M.S. is that of the out-going lady missionary who says: "I can never tell you how much I owe to Carey Hall, and the training I received there."

Carey Hall is a Training College at Selly Oak, Birmingham, conducted jointly by the London Missionary Society, the Baptist Missionary Society and the English Presbyterians. Since it began in 1912, two hundred women students have passed through Carey Hall, including many from European countries and a few from Eastern lands. The training is given in the last year or two of the student's career, just before entering upon missionary work, and it is a great experience for the novice, however well prepared educationally, to face, with others, the life of an evangelist; prepare to discharge its tasks and to be "ready for every good work."

The Curwen Bursary

THE relatives and friends of the late Miss E. H. Curwen (Hampstead) have recently raised a fund and set up a Bursary to be held by L.M.S. women students at Carey Hall.

This generous provision will be of very great help to the Society's work, and will worthily commemorate one whose lifelong devotion was an inspiration to many.

4 7 .01

For Medical Missions Week. These books of detachable receipts either for twopence, sixpence or half-a-crown each. A red-cross cash envelope and a book of stories for Junior readers. Missionary Secretaries are asked to write to Headquarters for these and other helps in the observance of the Special Medical Week.

At the Board Meeting

December 16th

Rev. Nelson Bitton

The Directors gladly heard that their Home Secretary, the Rev. Nelson Bitton, had maintained his improved health and that it was hoped that the doctors would sanction his return to head-quarters early in February.

Finance

The Society's General Income to the end of October had decreased somewhat, being £1,056 less than was received up to the same time in 1924.* The Budget for the year ahead was presented and adopted. Fuller particulars of the financial situation and prospects will appear in the March CHRONICLE.

Resignation of Publications Manager

The Directors very regretfully accepted the resignation of Mr. Ernest Hayes, who has been Publications Manager since 1919. Warm appreciation of the service rendered by Mr. Hayes was expressed, and the value of his work for Sunday Schools was duly recognised.

His important and growing activities for Sunday Schools make it impossible for Mr. Hayes to give his whole time to the L.M.S. Publications in the future, but the record of his work for the Society may be read in the figures of sales of Publications, which have risen from £2,000 to £8,000 since the Livingstone Bookshop was opened.

The Position in China

Reassuring reports were received regarding the missions in China, where the confused military operations of rival generals have given rise to great anxiety in certain centres.

The Board approved resolutions favourable to the revision of treaties and expressive of the desire that the future legal rights and liberties of missionaries should be more freely accorded to them by China as a Sovereign Power.

The substance of the resolutions appears on page 20 of the January CHRONICLE, and similar decisions have been reached by representatives of other Societies in Britain and America.

The Society's Future Home

Efforts to find a site for the L.M.S. head-quarters near to the Memorial Hall having failed, the Board, in September, 1924, passed a resolution to approach the Congregational Union of England and Wales on the possibility of having the two bodies accommodated under one roof, the building to be a kind of denominational head-quarters. The proposal of the Society was welcomed by the Union, and carefully considered by a joint committee representative of the two bodies.

Every avenue has been explored to bring this proposal to fruition. After long inquiries, a letter had been received from Dr. Sidney M. Berry, Secretary of the Union, stating that all efforts to sell the Memorial Hall had been without success, and inviting the Society to consider the possibility of joining with the Union at the Memorial Hall and adapting that building to the larger requirements that would be called for. The Committee of the Board, after giving careful consideration to every possible plan for altering the building, and after close attention to the kind of accommodation that would then be available, reported with great regret that it could not recommend that the L.M.S. head-quarters should be removed to the Memorial Hall. Under the circumstances, there was no alternative but to make preparations for a new building. A proposal was laid before the Board that the construction of a Mission House should be proceeded with on the site of the present temporary quarters, which are admitted on all hands to be unsatisfactory and even discreditable. The Directors reaffirmed their willingness to consider any suggestions that might be made in the future for the housing of the Society in the same building as the Congregational Union.

After prolonged discussion the Board decided to advance another step in the direction of planning the reconstruction of the present premises, but to defer entering into any contract until the Council of the Congregational Union has had a further opportunity of considering the matter.

Reception of Missionaries

The Board gave a cordial welcome last week to an Australian visitor, Mr. A. Harold Gaze, of Melbourne, who is in England on business. Mr. Gaze is a member of our Australasian Committee and the Ship Committee.

They also received Miss Mary Tuck, of North India, on her retirement after thirty-four years' service; Miss M. E. Walton, M.A., of Almora, transferred to Bangalore; Miss F. H. Gilbert, of Almora, transferred to

** The decrease on December 31st was £1,583.*

Serowe, South Africa ; Rev. A. P. and Mrs. Cullen, returning to Tientsin ; and Mrs. Evan Rees, B.A., returning to Calcutta. There were also three recruits in the persons of Rev. T. B. and Mrs. Lees, and Mr. J. H. Conolly, all going to Tananarive, Madagascar. Mr. Conolly is to take charge of the celebrated Mission Printing Press at Tananarive, which has been kept at a high state of efficiency by Mr. Stowell Ashwell.

Gifts for the Hospitals

The Work of the Wants Department

" I fancy 'tis only when one lives at the back of beyond that one realises the value of gifts from the homeland. We both do thank you most sincerely for the way in which you have helped us in our Wants."

THIS is the kind of sentence received over and over again from missionaries in all our fields in recognition of the help L.M.S. friends at home are constantly giving them by their response to appeals in the Wants column and by organising Working Parties for supplying hospital requisites.

I think sometimes it is not realised how great a work the Wants Department is doing. In addition to the work represented by the advertisements in the CHRONICLE for specific gifts for missionaries, the Wants Department is constantly giving advice about hospital requisites or gifts suitable for different mission stations, and, added to this, there is the continual need to advise friends about the despatch of parcels.

It is a very great pleasure to announce that through the kindness of Lady Hope Simpson the Home Office is now to be relieved of the important work connected with the Wants Department. Lady Hope Simpson has very kindly undertaken all the correspondence entailed, and it is a great relief and joy to be able to put the work into such capable hands. Letters should still be addressed to the Secretary of the Wants Department at the Mission House.

The pamphlet, " Gifts for the Hospitals," which has been of such service in recent years, has been revised and is available, on application, for organisers of Working Parties, and we have just printed a new Wants Department leaflet giving detailed instructions about sending parcels to the Mission Field.

Though much is being done to help missionary work by gifts of equipment for hospitals, schools and evangelistic work, we should rejoice very much if still more could be undertaken. " It would be such a help to us," writes the matron of one of our hospitals in India, " if we could get more Working Parties to take an interest in us. Our annual clothing bill is very heavy." It would be good to hear of additional Working Parties being started in connection with Medical Missions Week—we never hear of a hospital whose cupboards are full.

The Wants Department is always ready and glad to give advice and to make suggestions, and we hope that friends will not hesitate to write for advice if at any time they see an opportunity of forming a Working Party in their church, remembering always that however small the parcel it cannot fail to bring joy and encouragement to the missionary to whom it is sent. And remembering, too, that perhaps the greatest source of help and inspiration to our missionaries will be the prayers and thoughts of the members as they meet week by week to work for the extension of Christ's Kingdom on earth.

I. P. C.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal.

Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Forthcoming Exhibitions

February—March.—Huddersfield (united), January 25th–February 10th ; Birmingham (five centres), February 16th–March 19th.

March—April.—Kendal Pageant, March 24th–27th ; Bristol, April 5th–15th ; Bath, April 20th–22nd ; Lancaster (united), April 29th–May 5th.

MINIATURE EXHIBITIONS (" *Isles of Romance* ").—Ealing Green, March 11th–13th ; Harlesden, March 17th–19th.

" India To-day " Film

The L.M.S. section of this film will be available after the end of March. Churches or Auxiliaries desiring to have the film during the spring or early autumn are invited to write as soon as possible to the Exhibitions Manager, L.M.S.

A Chalmers Commemoration

James Chalmers, the last of the Martyrs of the Faith, died in Papua on Easter Monday, April 8th, 1901. This year (the twenty-fifth anniversary of his death) it will be fitting to hold a Chalmers Commemoration. There is a form of service or celebration already prepared which can be secured on application to Mrs. Parker Crane, M.A., at the L.M.S. Head-quarters, 48, Broadway, Westminster, S.W.1.

THESE notes are being written at the end of December. Half the winter is gone, and we shall be well into the second half by the time this is being read.

It is our aim to visit every Auxiliary in the land and expound the campaign proposals before the end of March. Since there are nearly 250 Auxiliaries in all, this appeared to some as an impossible objective. But due to the ready response of the Auxiliary workers and their desire to get going at once, it has been possible for the Campaign Secretaries and their colleagues to visit about 150 Auxiliaries and to hold more than 200 meetings by the end of the year. It has meant that on an average there have been more than a dozen campaign meetings every week during the autumn. The time, the preparation and the travelling involved have been tremendous, but this remarkable result could not have been achieved apart from the cordial co-operation of the Auxiliary officers.

Every Auxiliary visited has given a glad welcome to the campaign and promised active support. This in itself is sufficient proof of the timeliness of the campaign. Up to the end of the year some 425 campaign officers—captains and lieutenants—have been appointed. Many more will have been added by the time these words are in print.

The co-operation of the ministry has been invited, and we have asked ministers to preach a quarterly missionary sermon, without announcement or collection, and to accept from us a quarterly ministers' bulletin, a poster for the church lobby (or more than one if required) and a number of pew leaflets. Where these would not be acceptable we do not propose to send them, and we hope to avoid all waste and, above all, the melancholy discovery in churches of packets of unused campaign material. Up to Christmas 968 ministers had intimated their willingness to co-operate and use the material. Every post brings additional promises, and by the time these words are read we shall have got well beyond the 1,000 mark. This is a great achievement, and is a proof of the good-will of the ministry as a whole.

What of the Future?

We still hope to visit every Auxiliary by the end of March, and we shall welcome every help from Auxiliary workers in making this possible. The pace has been terrific hitherto ; it will be no less so in the coming months. We shall not spare ourselves, and we know that our colleagues in the Auxiliaries will give their usual unstinted service.

Our second aim is to get close upon 1,000 campaign officers by the end of March ; and we want all of them to note the date of the special Swanwick Conference (September 10th to 14th), which is arranged primarily for campaign officers.

Our third desire is to get every minister co-operating in our great campaign by the end of March.

Campaign Literature

The Field Leaflet series is now complete—Isles of the Southern Seas, Africa, India, China, The Ship of Faith (s.s. *John Williams*), and Medical Missions. These are intended to be read by all church workers—ministers, deacons, Sunday School teachers, and workers in other organisations. The leaflets are issued gratis, though for single copies or small numbers postage should be sent. These Field Leaflets should normally be obtained through the lieutenants, though where that is not possible or convenient they may be had from the Mission House.

The Venturer series of biographies—price 2d. each—has made a good start. "Ruatoka: Pioneer," by Hilda Small ; "W. G. Lawes: the Scholar as Pioneer," by Frank Lenwood, M.A. ; and "Moss of Madagascar," by A. M. Chirgwin, M.A., are ready ; while "Chalmers," "Mrs. Peill," and "Papeiha" will probably be on sale by the beginning of February.

A *Campaign Speakers' Handbook*—price 2d. —is ready, and should be found useful by all who have any opportunities of advocating the campaign aims.

A series of "Quotation and Prayer" cards has been prepared—6d. in packets of six, or 1d. each if bought separately. It is

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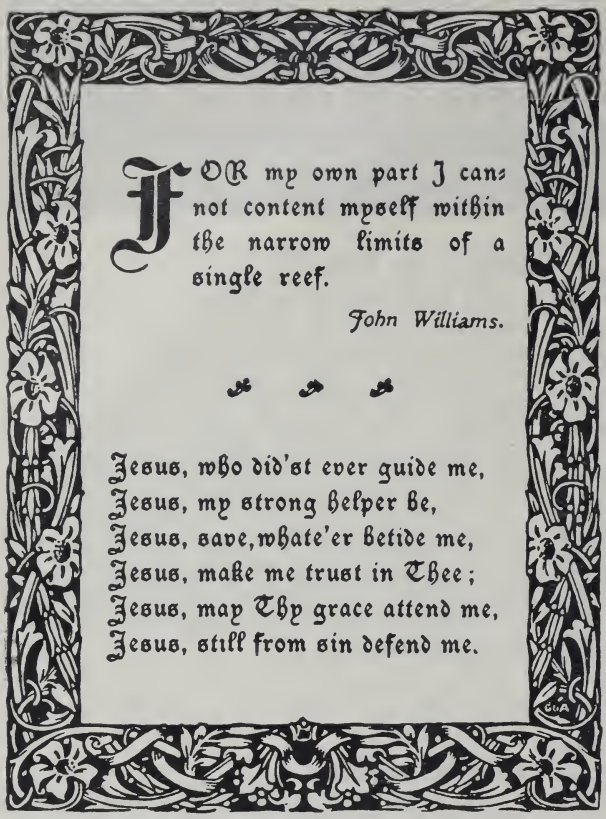

One of the new Prayer Cards. The Prayer was one often used by the late R. K. Evans

hoped that these will be widely used as some contribution towards the inspirational side of the campaign.

It is suggested that wherever missionary meetings are being held, packets of campaign literature—gratis and for sale—should be secured and adequately displayed. Now that the literature has been prepared, it is necessary to get it into the hands of those for whom it is intended. In this the help of all is asked.

There can be no doubt that the tide of L.M.S. interest is steadily rising. The path of progress is through knowledge to interest, through interest to faith, through faith to passion. Our watchword is "Educate, educate, and still educate." Our last word must therefore be to urge our friends to arrange study circles, discussion groups, lantern lectures, celebrations, missionary parliaments, plays and tableaux, and as far as possible let them refer, this winter, to the Moslem World and the Isles of the Seas.

Remember, finally, that we need 20 per cent. increase on last year by the end of March. If we get this, the campaign will have made a really great start.

A. M. C.

"He gave Himself"

THE observance of Medical Mission week is of recent origin; but it carries on an older tradition, which many of our readers will remember. **A Week of Prayer, Thanksgiving and Self-Denial** was the title of that earlier institution. The form alone is changed; the significance remains the same. It is still a Week of Prayer and Thanksgiving. We cannot hear of the work done by our doctors and nurses without prayer for them who need and ask for our prayers. We cannot remember them without thanksgiving for all that their offering means. What other answer than that of self-denial can we make to the stories of which we are thinking at this time? If we prefer to speak of self-offering, we may remind ourselves that this is only the positive side of self-denial. To say *Yes* to the claim of Christ is only possible for those who are ready to say *No* to the pleadings of self.

The Briton, when his heart is moved by some appeal from human need, is never happy till he can do something. Here is a story of need. **What are we going to do about it?**

A Prayer for the non-Christian World

(St. Francis Xavier.)

O Everlasting God, Maker of all; Remember that the souls of the heathen were created by Thee, and in Thy image and likeness. Remember that for their salvation Jesus, Thy Son, endured a most cruel death. We beseech Thee, O Lord, no longer to suffer Thy Son to be despised by those who know Him not; but favourably regarding the prayers of Thy Saints and of Thy Holy Church, call to remembrance Thy Love for all men; and remembering no more their idolatry and unbelief, grant that they may acknowledge Him Whom Thou hast sent, Our Lord Jesus Christ, in Whom is our salvation, life and resurrection, By Whom we have been saved and set free: and to Whom be glory throughout all ages, world without end. Amen.

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WHY GO ABROAD ?

By one who is going

Rev. Frank Short, of Kingsbridge Congregational Church, Devon, appointed to Hong Kong

IT is true that the missionary enterprise of the Church still needs justification, and strangely enough needs justification even in the eyes of representatives of the Church. During the last few months I have listened to advice curiously similar to that given to Carey: "Young man, when the Lord wishes to convert the heathen He will do it without you." The suggestion is made that the claims of the Home ministry are the more urgent, and the thought does not seem very far away that in going abroad one is "letting the Home Church down." It should be conceded that the missionary enterprise of the Church with its heavy expenditure of money and its absorption of workers should be capable of being justified.

Is any clearer justification needed or any greater incentive required to go abroad than the nature of the Christian faith and the claims which it makes for itself—claims that are based upon the claims Jesus Christ made for Himself? The friends of missionary activity and those who are indifferent or in opposition to it have to make some kind of answer to the proposition that "the Christian faith is either the universal religion or it is not the final religion." What is at stake is the purpose and the efficacy of the Gospel.

It took the growing experience of Peter, the martyrdom of Stephen, the herculean labours of Paul and the evidence that the Gentiles could not be shut out of the Church to convince the early Church of the real nature and extent of its task. But it was at last surely convinced that there are no boundary lines to the Kingdom of God.

If the scope of the Gospel is to be limited, then we have to picture the Christian religion as being but one of the many religions of the world—that and nothing more. Superior it may be, but not final. And Jesus Christ, of whom we speak and preach as the Light of the World, can be no more than one of the circle of religious celebrities. The greatest if you like, but not the Saviour of the World.

Or if we take refuge in the thought that the Gospel is limited in the Divine purpose for a chosen and choice portion of mankind we have to mould our theology accordingly. The result does not satisfy our intellect and does violence to our sense of justice.

Here then is the first reason why I have offered to go abroad. I believe in a God of Love who is the Father of all men, and who in Christ has spoken to all men, and who in Christ has purposed their redemption. Because I believe in God and in the Christ whom He has sent I believe also in the Kingdom of God—that mighty conception which should save the Church from all slothfulness and pettiness and call for an unquestioned loyalty to missionary service.

The reports which come through to us from other lands of conditions of life and thought do not make happy reading, but they do not make hopeless reading. India, China, Africa, and the South Seas speak the language not of despair but of opportunity. And the language of opportunity should not be unfamiliar to those who have faith in the Kingdom of God. Nor should it fall upon deaf ears.

We *are* interested up to a point. The Church does give of its treasure. Hidden within the figures of the Annual Report are many stories of self-sacrifice. Some of us are so interested that what influence we have has been used in deepening the interest of the Churches and in increasing the response to the call for the means to make a sufficient answer to the opportunity which confronts the Church.

But money is not the only need of the hour. I confess it came to me as a shock to

learn how many gaps there are in the ranks of the missionaries. Let us be clear what is involved. We believe in the purpose of God as one for all men. If we read the situation aright the great need of the world is that it should know Christ. We believe that this task has been committed to the Church without the option of refusal. Yet we are told that need of the world is not being met, the purpose of God is being delayed because men are lacking. So that even if we fill the coffers of the L.M.S. with Treasury notes yet still must the task of the Church remain unfulfilled.

Christ calls, the East entreats by its need : who can fail to respond ? And answering the call who has the right to set a limit to his response ?

Saving lives in Famine

A story by Mrs. Knott of Hankow, which Superintendents may like to use during the lessons on Joseph in February.

ALL the produce of the famine areas was eaten long ago, even the bark of the trees as high as the hand could reach, and still there were four months to run to the harvest.

* * *

On one day all the schools in Hankow were to go collecting for the Famine Drive. Our small day school could scarcely undertake responsible work like that ; indeed, most of the children were so small that their short legs would scarcely carry them along the six miles of dyke separating us from the city.

Nevertheless we took the famine as the subject of our Sunday School lesson that morning. We had some pictures which helped us to understand the tales of misery ; " the empty rice bowl " showing an old woman with the rice bowl from which she had eaten her last supply of food ; " death from cold and hunger," showing the people, as they pass at dawn out of the city gates, discovering two men who have died during the night of hunger and exposure. Yet another picture, and this touched their hearts more than all the rest — a mother holding up her two small children for sale. The baby is too young to realise what is about to happen, but the wee girl of four or five is cringing back, and clinging to her mother's rags. This is happening every day ; parents are selling their children for twopence halfpenny, surely not for the money's sake, but that they may quiet their hunger cries.

Across the top of the picture in large characters was written : " THREE DOLLARS SAVES A LIFE."

* * *

As a Sunday School ended we evolved a plan. Three boys were chosen, a representative from each form, and that afternoon they went round the neighbouring villages collecting for the famine fund. Lest they should be robbed in these rather rough places, a boy went with them from the big school in Scout uniform. With the famine posters we made the three day school boys into " sandwichmen," and off they started.

Time for afternoon rice came and still they did not return. It grew dark and still no sign of them. Finally at half-past six, after four hours' hard going under a hot sun, they returned with holes in their shoes, little Han Lin of Form 1, carried in turn on the backs of the bigger boys ; many unkind words had been thrown at them but still they had pegged on, and still on, till they came back foot-sore, weary and hungry, but —— with a heavy box!

And when we opened it next day we found that by their efforts they had collected what would save *two lives !*

The Scout and the Sandwich Boys

"Fear not, for I am with thee"

The Doctor among the Mongols

ONE day many years ago a doctor was standing on a great plain near a town in Mongolia, looking out on the surrounding country, vainly attempting to estimate the unrelieved mass of suffering which existed in those myriad villages which lay nearest the City. Though his work lay in and near the City of the "Three Towers," he became suddenly conscious of a renewed desire to go out into the country and see for himself something of the need of villages into which, as yet, no foreigner had dared to venture. Quickly he arrived at a decision to go out on a journey of adventure. It was a dangerous time, as the Chinese dislike of the foreigner, which still exists, was being worked up for the Boxer rising. But Dr. Cochrane had made up his mind to make the venture, and so, early one morning, after packing a few instruments and medicines, he and a Chinese preacher set out together. After some time Chao Yang was left behind them, and they found themselves approaching one of the small market towns round which are clustered the smaller villages. The journey so far had not been an entirely pleasant one, for dark looks and muttered curses were cast on them by passers-by. However, they had reached the district where the need for medical help was like that of the whole region, great indeed, and which had made Dr. Cochrane long to bring to the people the Message of spiritual and physical healing which he had been entrusted to carry to Mongolia.

By this time the need for refreshment was making itself felt, and the Chinese preacher decided to go on ahead into the little town, and to try and find some place where they could rest and have some food, and where the anti-foreign feeling was a little less bitter. Time passed, and the heat became so intense that the doctor, who was waiting for the return of the Chinese preacher, decided to enter the town himself and to join in the hunt for a friendly hostel. As he entered the town he at once felt the antagonistic atmosphere which existed there ; the insulting looks became more apparent, and the name "*foreign devil*" greeted him more frequently. No trace of his Chinese friend was to be found, so he made up his mind to continue his hunt alone, hoping that they would meet in time. No decent hostel, however, would consent to allow him to rest in it, and it was not until he had almost exhausted all possible places for refreshment that he came to the smallest, and probably the dirtiest, of the hostels in the town, and received a more favourable hearing. At this hostel a woman, after a short consultation with her husband, somewhat grudgingly allowed the visitor to enter her house, and agreed to provide him with food.

After Dr. Cochrane had been resting for a few moments the sound of men's voices reached him, coming from the other side of the flimsy partition which separated his own small room from the one on the other side. The men were wrangling together as to the best moment for them to enter the next room and put him to death. "Let us go in at once, before he has any food, and kill him," cried one. "No, no," said another, "it would be safer to wait until he is engaged in eating." And so they argued. At last they agreed to wait until later when he would probably fall asleep.

One can imagine the thoughts that passed through the mind of this young doctor as he heard them planning his death—plans which he was powerless to avert ; thoughts of the call that came to him to become a missionary, of the happy and strenuous years of preparation for the task, of his dreams of service. And here, in a remote and hitherto untouched market town, his life was to come to an end.

Just at this moment, through the torn paper window of his room, came the voice of a woman ; she was crying bitterly and saying : "My precious, oh, my precious ! Will nobody help to save my precious, my precious !" In an instant the doctor's instinct to render help to the suffering baby came uppermost and banished all fear or thought of the men in the other room who were planning his death. He went out and found a young mother with her baby in her arms in strong convulsions. Calling to his Chinese friend, who had just come in sight, to help, he got the child inside the house, and in a very short time the little one was returned to its mother's arms relieved and at rest.

Where were the men who were on the eve of murdering him ? Gone ! Where was the evil glance and muttered insult ? Gone ! All gone as they passed through the crowd that had gathered around the mother. Love had conquered. Another door had been opened in Mongolia for the incoming of the Gospel of Healing and of Mercy.

A. J. STREETER.

THE ROMANCE OF DOCTORING.

February is the great month of MEDICAL MISSIONS for the L.M.S. The following publications will help to focus the attention on Medical matters :

MOSS OF MADAGASCAR. By A. M. CHIRGWIN, M.A. One of the new " Venturer " Series of little biographies. 2d. each. By post, 2½d.

A WOMAN DOCTOR IN CHINA. By HILDA M. BYLES. An interesting account of medical work among women. **6d.** Post paid, **7d.**

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THE RACE OF HEROES. By BASIL MATHEWS and Others. Thrilling stories, including medical material. **3s. 6d.** Post paid, **3s. 10d.**

JACKSON OF MOUKDEN. By MRS. DOUGLAS CHRISTIE of Moukden. The story of a brief life of medical service in China. **3s. 6d.** Post paid, **3s. 10d.**

A NURSE'S INDIAN LOG BOOK. By MABEL R. PEACOCK—being actual incidents in the life of a missionary nurse of the S.P.G. **1s. 6d.** Post paid, **1s. 8d.**

ON THE EDGE OF THE PRIMEVAL FOREST. By DR. SCHWEITZER. A remarkable book on medical and other work. **6s.** Post paid, **6s. 5d.**

CHINA AND MODERN MEDICINE. By DR. HAROLD BALME. Graphic account of the power of Medical Missions. Paper, **2s. 0d.** Cloth, **3s. 0d.** (Postage, **4d.**)

LAWS OF LIVINGSTONIA. By W. P. LIVINGSTONE. The story of a great life. **6s.** Post paid, **6s. 6d.**

MARY REED OF CHANDAG. By E. MACKERCTAR. A new sketch of a missionary heroine. **9d.** Post paid, **10½d.**

TALKS ON MEDICAL WORK IN INDIA AND CHINA. By LILIAN E. COX, B.A. A book for leaders in children's work. **1s.** Post paid, **1s. 1½d.**

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FAR-AWAY TALES OF HEALING. By MARY ENTWISTLE. A delightful book of children's stories on medical work. **4d.** Post paid, **4½d.**

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THE BELOVED PHYSICIAN (Dr. Arthur Peill). A wonderful story told in the letters of a medical missionary, with an appendix on later developments at Tsang Chow. **1s.** Post paid, **1s. 2d.**

THE WAY OF THE GOOD PHYSICIAN. By DR. HODGKIN. The case for Medical Missions clearly stated. **2s.** Post paid, **2s. 3d.**

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